SHORT

REFLECTIONS
UPON A
PAMPHLET
ENTITULED,

Toleration not to be abused.

IN A

LETTER to a FRIEND.

Wherein it is proved,

That it is the Duty of *Presbyterians* to make use of the Liberty granted them by His MAJESTIES most Gracious Declaration of the 15. *March*, 167½.

AND THAT

It is no *Sinful Separation*, nor contrary to *Presbyterian Principles* (whatever is in that Pamphlet suggested to the contrary) for those who are called *Presbyterians* to *Preach* to, and *Meet in Congregations distinct* from the *Parochial Assemblies*, under *present Circumstances*.

Phil. 3. 15. *Let us therefore as many as be perfect be thus minded, and if in any thing you be otherwise minded, God shall reveal this unto you.*

Ezra 7. 27. *Blessed be the Lord God of our Fathers, which hath put such a thing as this into the Kings heart, &c.*

Col. 4. 17. *Say to* Archippus: *Take heed to thy Ministry, which thou hast received in the Lord, that thou fulfil it.*

Printed in the Year, 1672.

Geo. Gregory Coll. 311 # 601 3/6 Feb. 13, 1933 (Appx.)

Short Reflections upon a Pamphlet Entituled, Toleration not to be abuſed. *In a Letter to a Friend.*

Geo. Gregory Cash 31 # 601 3/6 Feb. 13, 1933 (RP.)

SIR,

I Have received your *Letter*, and weighed the Contents of it. If it were poſſible for you to lay an ingrateful Command upon me, I will aſſure you, you have now done it. I am grown into an exceeding averſeneſs to all *Eriſtical* Writings. I have lived to ſee uch childiſh Paſſions diſcovered in, and ſuch Advantages taken of them, that in earneſt I am become a perfect hater of them; and think that *of the writing of thoſe Books there is no end:* Have you not lived to ſee (*Sir*) (when a man of worth hath defiled his Pen with them) an impertinent man of the Times ſtep out, and tell him he is a *Rogue* and a *Traytor*; and there hath been his Anſwer. When one hath argued too ſtrictly to be anſwered, another appears, *repeats his Arguments by the halves*, and by ſuch little Arts throws up his Heels, and having a company of Dunces by, to humme him, commenceth Conqueror, when he hath not ſpoken one word to the purpoſe: Or elſe

a *Dialoguiſt* appears, and in one part of his Dialogue dreſſeth up his *Adverſary in a Fools Coat*; and in the other comes out himſelf, in a *long Gown and Tippet*, ſinging to his Friends in the next Tavern, *Hunc decidendum vobis præbeo*; and they are ready to cry *Victoria*, and it may be 'tis got, over the man of Clouts that the *Grave Sir* had ſet up for himſelf to make ſport with. Theſe things, *Sir*, are ſuch *immoral Vanities* in them that do them, and ſuch *Vexations of Spirit* to ingenuous Souls concern'd in them, as I have no mind to concern myſelf in, but had long ſince reſolved, with *Luther*,

Mittere mundum vadere ſicut vult, nam vult vadere ſicut vult.

And I will aſſure you nothing but your commands could have diſeaſed me, who had long ſince ſaid to theſe Men of War,

Prate on! you eager Sophiſters, Prate on!

And in earneſt I think the beſt way to bring ſober Perſons to an union, is *Silence* (as to things in queſtion) and *Converſe*; the latter of which will ſooner bring them to underſtand one another, than theſe endleſs *Probatums quod ſic*, and *quod non*, will do.

This *Sir* (by the way) makes me adore the Wiſdom of His moſt *Excellent Majeſty*, who (in my Conſcience) by His Gracious *Declaration* of *March* 15. hath done more to unite His Subjects, not only in their common Affections to His *Majeſty* and *Government*, and *Endeavours* for the *Good of their Countrey*; but alſo in *Doctrine*, *Worſhip* and *Diſcipline*, than all the canting *Political Diſcourſes*, *Dialogues*, *Narratives*, or *Argumentative Treatiſes* of the *Church-men*, either have, or ever were like to do; and much more than thoſe *Forcible wayes* which His Majeſty mentions in His *Declaration* (upon the experience of twelve years) to have proved *ineffectual*. Surely there is an odd kind of Rational Soul in them, that think others poſſeſſed of ſuch Souls, are to be cudgelled to a compliance with their humours. But *Sir*, there is a kind of *Anima mundi*, an Ocean of *Common Reaſon*, in which all the *Rivulets of Reaſon* which water Individual Souls, would long e're this have been united, if ſome *Pragmatical Spirits*, who have ſo much of a *Pope*, as to judge themſelves *Infallible*, and therefore that all the world is bound to dance after the Pipes they

they tune, had not ſtopt them by *ſic volo, ſic jubeo, ſtat pro Ratione Voluntas*; which indeed are but ſo many *Damms*, made up of *Pride* and *Ignorance*, to hinder ſuch an happy Conjunction. So unluckily have ſome, that would pretend to be Maſter-Builders in the Church of God, for ſome Hundreds of years deſtroyed what they have pretended to build, and with bloody hands rent that ſeamleſs Coat which they have pretended to ſtitch up with *Canons*, *Conſtitutions*, *Decrees* and *Penal Ordinances*, to make all of their mind, under ſuch Penalties as ſeemed good to them to inflict. In the mean time, *Sir*, it may be worth their ſerious reflections, to conſider againſt whom the Cries are *under the Altar*, which from their *Fires*, *Gaoles*, *Exiles*, have been ſent thither, by thoſe who either think they have power to work Miracles (making men to believe what they pleaſe) or elſe a power to *burn*, *hang*, *baniſh*, ſtifle them in Priſons, becauſe they will neither ſubſcribe to what they would have them, nor dare *conceal the Truth of God in unrighteouſneſs*, but ſpeak and act according to their *own Faith*, by which *every juſt man muſt live*.

O my Soul! enter not thou into their Secrets, unto their Aſſemblies O my Honour be not thou united!

But yet (*Sir*) had we to do with the *Sons of the Church of Rome*, it were much more pleadable on their ſide. Before they impoſed upon any to *Believe as the Church believed* (whatever he ſaw with his own eyes) they had the wit, to contract their Church to a *Holy Father*, and to arrogate *Infallibility* for him, which *Hypotheſes* had they been true, would have juſtified their practices upon them: For certainly there's all the reaſon in the world that confeſſedly *fallible* ſoules ſhould bow down to him whom themſelves judge *Infallible*, and *Chriſt's Vicar-General* too upon the earth; and if they will not, there may appear ſome tolerable reaſon to enforce it. But that in the Tents of Proteſtants, who have come from the Church of *Rome*, over a Bridge called *Judicium Practicæ Diſcretionis*, the Judgment of Diſcerning; proclaiming to every Soul its Right from Gods Word, to judge of Notions of Truth as to its own practice, there ſhould any of theſe *Spirits* be found, is doubtleſs

the

the just amazement of the reasonable world, what that man differs from a *Papist* (and that in the very fundamental points of Popery) who would oblige another to *believe as the Church believeth*, in the things of God (whether he sees ground in Gods Word for the Notion yea or no) and would have him *burnt*, *hang'd*, *banish'd*, *imprison'd*, *ruin'd*, because he will not do what is impossible for him to do (for who can believe what himself listeth?) I no more understand, than I understand what Conscience he hath, or what Charity for his Brothers *Soul* or *Body*, who pretends not to impose upon his Faith, but yet will avow a force upon his Practice; and allowing him to believe what he will, would yet have him under the severest penalties obliged to do quite contrary to what he judgeth it lawful for him to do.

For certainly he who takes away the *Judgment of Discerning*, doth not only devest a Rational Soul of one of its greatest Priviledges indulged by God; but pretending to be come from *Rome*, cuts off the Bridge, over which both himself and all *Protestants* have passed. And who so allows this Judgment unto his Brother, but restrains such a Practice upon it, as neither *disturbes* the *Civil Peace*, nor issues in *Blaspheming the holy Name of God* (which the very Light of Nature shews the Superiour he ought not to endure) nor yet in *Idolatry* (against which the Word of God hath so evidently put the Sword into the Magistrates hand) doth but mock with his Brother, or allow him his Conscience only for a torment; which being let loose from the slavery of a blind Obedience, must continually bait at him to speak and do what these charitable men would have him *burned*, *hanged*, *banished*, *imprisoned*, *ruined for doing*.

Which things considered (dear and honoured *Sir*) I leave it to you to determine, what reason, all persons, not *intoxicated* with that Strumpets cup, which dwells upon the seven hills, nor *still drunk with their passions* of *Malice* and *Revenge*; nor *interested* in the profit which ariseth from the *Manacle-Smiths trade*, have to bless God, *who hath put such a thing into the Kings heart*, to let these *Prisoners* go free, whom nothing but mens passions and practice inconsistent with the law of Charity, have

have made or kept, ſo directly contrary to the very *fundamental Law* of that *Religion* for which they would make men believe they are the only *Zealots* in the World.

Nor certainly can any be ſurprized with His *Majeſties* moſt *Gracious Declaration*, who either will conſider him as *Higher by the head in Wiſdom*, than the reſt of his Subjects: Or *more intereſted in their general Union*, and reaping no profit by their feuds and animoſities, nor deſiring any revenue from *the field of Blood*, which ſo long hath fed ſome birds of prey, without any profit to His *Majeſty*; or if any, ſuch as His Majeſty, (*becauſe it is the Blood of his Subjects*) will not drink of. Or, who will conſider His *Majeſty*, *as a tender Father*, who hearing theſe *ten years doleful cry* of *Widows* and *Children*, for their Husbands and Parents, becauſe either they *were not* (being ſtifled in naſty Goals) or *if they were*, were not to them, being forced to leave their Homes, their Trades, or ſhut up in priſons, whilſt their Relations were upon the point of ſtarving, wanting the fruit of their labours, could not but pity and relieve them. Or, as a *Juſt Prince*, not able any longer to indure the inflicting of *Puniſhments, ſo diſproportioned to the Fault*; nor ſuch *partial Diſtributions* of (pretended) Juſtice; nor ſuch *over acting of pœnal Laws* (ſevere enough) as *every new Seſſion of Parliament muſt call for a new Act of Oblivion* and *Indemnity for the Actors*; nor ſuch horrible *Oppreſſions* and *Extortions*, as ſome *Courts* abounded with where Proſecutions of this nature were the *greateſt Intereſt*. Or finally, who reflects upon the whole *Series* of His *Majeſties Declarations* from that of *Bredah*, to this of *Mar.* 15.

But, *Sir*, *That the eye of any of His Majeſties Subjects ſhould be evil, becauſe their Maſters is good*: This is a matter of juſt Amazement and Lamentation alſo. *Bleſſed God*! When will the luſts of implacable men be ſatisfied upon Brethren worſhipping the ſame God, and owning the ſame Religion with themſelves.

Is it not enough unto them, that now for *ten years* ſome *thouſands* of Miniſters (more than any reformed Church in the World poſſibly hath at work) very many of which alſo, as for their *Piety, Miniſterial abilities and pains*, they have *Epiſtles* enough

enough recommendatory of them, in the places where they were fixed, ſo in matters of Learning ſtand at no further diſtance from the greateſt of their Adverſaries, than what their own *good* (and *ſingular*) *conceit* of themſelves hath made, have been enforced either to *pine to death in Gaols*, or to run the hazard of their Lives, *in airs not ſuting their conſtitutions*, or at beſt, to *live upon the basket of their Friends*, not only to their own, but their *Families ruine*, *the loſs* of their eminent Labours to the Church of God, and *the hazard* of many thouſand ſouls, periſhing for want of Viſion?

Is it not enough that many more thouſands *eminently pious & religious Chriſtians*, and thoſe *Engliſhmen* too, have either by force been *tranſported* into other Lands, or forced to a *voluntary Exile*, or kept in *naſty Gaols*, while they have been there deſtroyed *by the Plague*, or the *unwholeſomneſs of the air* in thoſe holes, *hath infected their body* with Diſeaſes, which either there or immediately upon their delivery *have determined their lives*, or have been *ſpoyled of their Goods*, *ruined in their Trades*, not only to the utter *undoing of themſelves and Families*, but the (hardly repairable) *prejudice of the Kingdom*, and many poor Families depending upon their labours.

I ſay (*Sir*) when will the luſts of men be ſatisfied, if all theſe ſufferings for Conſcience ſake be not yet enough for them!

But it would yet be more ſtrange if the *Pamphlet* (upon which you deſire my *Reflections*) could either fright, or cajole any who have been ſharers in theſe ſufferings with others, and have been as uglily and falſely repreſented to the world hitherto, into ſuch a degree of *ſullenneſs*, as when their *Pulpit doors* are open they ſhould not Preach; nor when their Priſon doors are open, go out: Yet if I miſtake not, this is the Authors deſign, in which he ſeems to be *incredibly ſerious*, and ſo *confident* of the *Hypotheſes*, upon which he buildeth, that in the cloſe he adventureth to ſummon them, (whom he prophecieth not like to be his Auditors) *to anſwer him another day*; what day he means, he neither tells us, nor are we ſollicitous to know, not doubting but we ſhall be able to anſwer the *fulfilling of our Miniſtry*, to him who hath commanded us to *go Preach* and

Baptize,

Baptize, and unto men the doing of that for which we have *Royal Licenſe*.

The Author troubles himſelf in thinking *what the Preſbyterians will do upon His Majeſties Declaration, Whether they will joyn with the Independents*; or *ſet up for themſelves*, as he calls it. The firſt he tells them, *were to give up themſelves to an adverſary may chouſe them, but will never be reconciled, nor in the leaſt meaſure yield.* One thing is, they need not fear *a worſe chouſing* than they have had from others for ten years together, nor a leſs *yielding* than they could obtain from the *Biſhops* upon His *Majeſties Commiſſion for the Review of the Liturgy*. If they had no other *Election*, than either to *unite with the Independents*, or with the *Conformable Party*, the difficulty would be as ſoon overcome as they could anſwer themſelves theſe plain Queſtions.

1. Whether it be more adviſable to joyn with thoſe, with whom they agree *in matters of Doctrine, and all acts and modes of Worſhip, though in ſome matters of Diſcipline they cannot agree*, or with them, with none of which they agree in *Modes of Worſhip* and *Diſcipline*, and with the moſt of which they can by no means agree in *Doctrine*: For they have told us in Print, *That original Depravation, is rather our misfortune than our ſin; That we have nothing but our own righteouſneſs to truſt to for ſalvation; That aſſoon may a ſick man look to recover by anothers health, as one unrighteous can expect to be made righteous by anothers Righteouſneſs.* They tell us, that all *Infants baptized are Juſtified, Regenerated*, &c. Very many of them with ſome eagerneſs, *deny the divine Election of Grace*; Aſſert a *Free-will in man* to *that which* is *ſpiritually good*, and a *reſiſtibility of Grace*; and deny *Perſeverance*. To ſay nothing of many more *Doctrines* in which the *Preſbyterians* are very far from agreeing with them: Or if the ballance were more even;

2. Whether it were more adviſable to *try the Mercies of others*, or of them, the *cruelty of whoſe Mercies* they have ſo lately experienced, and that ſo deeply too, as they are like to carry many of the *prints of their Nails* to their graves, to help

them to answer this *Appellant* in his *other Day* (if by it he meaneth that of the great Accounts) especially, considering *That none of these mens Mercies are to be expected*, without doing what they have rather chosen *ten years sufferings*, than they would do. *Have they suffered all these things in vain?*

But the *Presbyterians* are not put to these straits, they have anothing to do, which the Author need not have called a *Setting up*, but an acting by themselves.

For the most of them, God before these times had trusted them with the oversight of several parts of his Flock; they then had a liberty to feed them in *Parochial Temples*, which places (being under the jurisdiction of the Magistrate) they are now shut out from, but none could ever discharge them from their relation to their Flocks, whom they would willingly yet feed in the same places as formerly, (being most convenient for them) but this not being allowed, I do believe they will (with all thankfulness to His Majesty) *fulfill their Ministry* to their people in such places as His Majesty will please to allow. If any of their former Parishioners have fallen off from them, and will go to their Parochial places, this is not in their power to help, nor shall they envy those to whom they joyn themselves; but will, I believe, give them letters Dimissory, if they ask them.

This is, *Sir*, enough, I think, to say to his six first *Pages*, which is but a *Prefatory* discourse, and much of it, I think, not very pertinent; for surely, none will use this liberty, but he who thinks himself under higher Obligations than *meer Gratitude to His Majesty*; so as all that discourse signifies nothing further than to hint, That this is *no Act of Parliament*, but a *Declaration*. 2. That His Majesty doth only *tolerate it, pro tempore*, as *things now stand*.

The Author need not have told us, That His *Majesty* doth not command it, and that his *Indulgence doth not make the thing lawful*: He knows these are things not in dispute between us. But if the use of this liberty, *appears not a thing sinful*, I hope he will allow us, to use and be thankful for the liberty we have by His *Majesties Declaration*, founded upon the liberty given by so many *Acts of Parliament*, to His Majesty,

ſty, are *matters Eccleſiaſtical*, particularly in the *laſt Act of Parliament, againſt Conventicles*. And in one of the firſt Acts upon the Reformation, 1. *Eliz. annexing* to the *Crown* all *powers and priviledges* formerly thought to belong to the *Pope*. Upon this *Iſſue* therefore we muſt join, *Whether to uſe this liberty be, ſinful, yea or no*; and this at laſt the Author comes to *p. 7. ſect.* 1. *Prop.* 1. Whither I now follow him.

CHAP. I.

Containing an Anſwer to what the Author hath ſaid to prove that, For the *Presbyterians* to gather themſelves into diſtinct and ſeparate Congregations, is unlawful in the Judgment of the *Presbyterians* themſelves.

I Am, *Sir,* here at loſs to underſtand what the Author would affirm; whether, 1. *That it is in it ſelf unlawful.* Or, 2. only, *That it is unlawful in the Judgment of ſome* Preſbyterians *themſelves.* The latter is all that he ſaith: and I need not tell him, that ſo a thing may be, which yet may not be unlawful in it ſelf, but the duty of others to do, who otherwiſe may judge. But becauſe I would ſuppoſe him ſpeaking to his own purpoſe, and conſidering other parts of his Diſcourſe I ſhall take it for granted that he intends, *That the thing is in it ſelf unlawful.*

Let us therefore enquire what this ſame unlawful thing is. *To gather themſelves* (he ſaith) *into diſtinct, Separate Congregations.* It may be we ſhall ſay ſo too, if we once agree in the Notion of theſe terms.

To gather together in Congregations is not ſinful, for it is the Command of God we ſhould do ſo. Nor is it ſinful they ſhould *be diſtinct*; for certainly it is impoſſible all ſhould meet in one place: So as all the ſinfulneſs muſt lie in the Term *Separate*; which here muſt ſignifie ſomething more *than diſtinct*, and concerning that we muſt enquire.

If

If a Congregation be ſaid to be *ſeparate* from another (other than as to the place of their Meeting) it muſt be underſtood, Either, 1. *Unduly rent from them with whom they formerly were, and ſtill ought to be united*: or of a *Separation in Affection*, or *Judgment*, or *Practice in religious Duties*. The *Presbyterians* in *England*, and the Congregations depending upon them, diſclaim any *Separation* in *Affection* from their Brethren otherwiſe minded, they have learned of their Maſter to *love their Enemies*, to *do good to them that hate them*, to *bleſs them who have curſed them and to pray for them who have deſpightfully uſed them*; much more ſuch of their Brethren, who have been guilty of no ſuch things. For *Judgment*, if it be underſtood *in matters of Faith*, ſome of their Brethren have indeed wofully *ſeparated* to the poſterity of *Arminius*, whoſe Doctrines were condemned by *King James*, the *ſupream Head of the Church of England*; by the *Parliaments* (the principal Members ſurely of that Church) and by the only *Proteſtant*, *Plægentile* Synod which ever was. The *Presbyterians* ſtick to the *Church of England* in the *matters of Faith* declared in the *39 Articles*: If they mean Doctrines of more minute importance, we do believe our Brethren have more *Separatiſts* amongſt themſelves than they are aware of; nor was it ever known that Congregations were denominated *Separate* for their *diverſity of Sentiments in ſome things of Religion*.

If they mean it as to *Practice* in *Religious Duties*, the *Presbyterians* own the ſame *Acts of Worſhip*: And if all Congregations be to be called *Separate Congregations*, that differ in *modes of Worſhip*; the world hath ever been ſo full of ſeparate Congregations, that we are apt to think there is no guilt in it: However it muſt be proved, *That they ought to be united to their Brethren in thoſe modes of Worſhip*, or this *ſeparation* will prove no guilt. Before therefore we come to joyn Iſſue with our Brethren, it will not be amiſs to tell them of what Perſons the Presbyterian Congregations are made up. Which is,

1. Partly *of ſuch Perſons inhabiting within a Parochial Precinct as they formerly* (being Miniſters in that Precinct) had under their Charge, and who there walked with them in the Fellowſhip of the Goſpel. 2. Partly

2. Partly of such others (as being at that time Members of some other Parishes not too far distant from them) either *having no Minister*, or *with the consent of such Minister testified to them*, were long since received into communion with them; or who since that time, *having no Minister whom they chose or ever submitted to*, have joyned with such Congregations.

All which, with their Ministers, would gladly meet, as formerly, in *Parochial Churches*; bu having not that liberty, rather than not enjoy their Pastors, and the Worship and Ordinances of God, as formerly, adhere to their former Ministers, and chuse to meet in such places as their Soveraign licenseth them unto. Now the question is, *Whether these in any propriety of speech can be called Separate Congregations.*

If I understand, *Sir*, any thing of sense, he that goeth about to prove any thing of this nature, must prove,

1. *That a Minister's forced Separation from his Parish dissolveth all his Church-relation to that People.* Otherwise the *Presbyterians* do not separate from their former Congregations, but those of that Precinct which do not follow them, separate from them.

2. That supposing *the Minister of a Parochial Precinct will leave his People, for a better Living, or dieth*, yet his People remain a *formed Church*, and must necessarily agree together in their *choice of*, or *submission to another*, or else they are guilty of a sinful Separation. Otherwise such persons as having no Minister, have joyned themselves to *Presbyterian Congregations*, do not separate.

3. That *the Minister of the Congregation may not consent to any of his Parishioners to joyn with another Congregation*; for if they may, such as have so joyned, do not sinfully but lawfully separate, keeping Charity yet for the Congregation which they have left.

4. That supposing Christians in former times to have chosen,

ſen, or ſubmitted to a Miniſter, he at that time appearing no otherwiſe to them, than as *one that faithfully preached the truths of God*, and *lived an holy life*, and *adminiſtred the Ordinances of God, according to the rule of his Word*; nor *putting any terms upon their Communion, but what yet in conſcience thought they ought to ſubmit to*; and afterwards this Miniſter comes to preach Doctrines directly contrary to what theſe Chriſtians believe to be true: Suppoſe *Juſtification by works*, with a deciſion of Chriſts *Righteouſneſs imputed for Juſtification*, *Purity from Original Sin*, *Faith in the propoſition of the Word* (which the Devils have) *the alone Faith neceſſary to Salvation*, *Free-will to ſpiritual good Works*, *&c.* Suppoſe this man be turned a *beaſt in his Life and Converſation*, bitterly inveighs againſt Piety, and *refuſeth the adminiſtration of Ordinances to theſe Chriſtians*, but upon ſuch terms, as they cannot, without ſin, communicate with them; yet theſe poor ſouls muſt not withdraw from Communion with him, without the guilt of a ſinful ſeparation, but are bound to ſuch a Miniſter all their life-time, though all that time they muſt live without the greateſt Ordinances of the Goſpel.

When the Author, *Sir*, hath proved theſe things, he will have ſaid ſomething to prove the Presbyterian Congregations *ſeparate Congregations*, but not before: For Saint *Paul* himſelf (though he might ſtill have preached in the Synagogues) yet *when he ſaw divers were hardned*, and *believed not*, but *ſpake evil of that way before the multitude, departed from them, and ſeparated the Diſciples, diſputing daily in the School of one* Tyrannus, yet gathered no ſinfully *ſeparate Congregation*. But ſaith our Author, Acts 19. 9.

> P. 8. *Do not you allow our Parochial Churches to be true Churches? and will you not account that ſuch Congregations as ſhall be gathered to your allowed places, to be true Churches alſo? and whence can you think to gather ſuch Churches, but out of our Parochial Congregations? and is not this to gather Churches out of Churches?*

This muſt not be lightly paſſed over, it being indeed all our Author ſaith worth any Reflections upon. I take it for granted,

ed, That by *Parochial Churches*, he understands the People dwelling in *Parochial Precincts*. Then I say,

1. I would gladly know *how he calls such of these Congregations* by the term of *Our*; I alwayes thought that Patrons gave none *a right to any Church of Christ*, but only to the *Glebe* and *Tythes* belonging to such a Precinct, and that to make the *presented Clark* a *Pastor to the People* within that Precinct, there was necessary, if not a *previous Election*, yet *a future submission to*, and *owning of the person* under the notion of their *Pastor*; nor did I ever yet meet with *Presbyterian* of another mind; now how he calls those *Our*, which never *elected*, *owned*, or *submitted* to him, or such Ministers, I am not able to divine. If there be any *gathering of Churches out of Churches* in the case, it is not they do it who stick to their old People, but those who have entred into their places.

2. In the next place, *I know not whether this Author would impose upon us, our allowance of all Parochial Societies (as such) to be true Churches, or only of some of them*; and that not as Parochial Societies, but upon some other account. It is more than I know, if any valuable *Presbyterian* ever yet was so liberal of his concessions, as to grant, that *all Parochial Societies, or any one of them, as such, are true Churches.*

You know, *Sir*, my humour is to be free and open; I will therefore ingenuously tell you, both what my self conceive, and what I have from others met with in the case.

By *Church* we understand (in the general Notion of it) *a People by the preaching of the Gospel call'd out of the Pagan world to an outward owning of, and subjection to the Lord Jesus Christ in all the Ordinances of the Gospel.* Now this people are considered either as scattered over the whole world, which is called the *Church Catholick Visible*, or as inhabiting within this or that particular *Nation*, which is a *National Church*; or within any lesser Precinct. In this Notion we cannot deny that *every Parish*, yea every *Family* of Christians *is a true Church*, that is, *a true part of the Catholick Church.* But *surely*, out of such a true Church, *it is lawful to gather a Church*, yea this Church must

must be divided to receive yet a more perfect notion, and all particular Churches in the world are gathered out of the *Church Catholick*.

And there is a neceſſity of this; for take the Church as *Catholick*, it is not (according to Proteſtant Principles) capable of *Officers*, to execute Acts of Diſcipline; nor indeed as it is *National* (in this ſenſe of its Nationality.) There is indeed another *Notion* of its *Nationality*, to which poſſibly Officers may agree.

But when we ſay it is not lawful to gather *Churches out of true Churches*, we conſider the Church in two other Notions far more perfect than this. 1. As *Miniſterial*. 2. As *Organical*.

2. As *Miniſterial*, by which we underſtand *A competent Number of Chriſtians, whether dwelling within the bounds of a Pariſh (which is but a civil conſtitution) or no, who have either firſt choſen, or after ſubmitted to* A. B. *as their Paſtor, to feed them with the Word and Sacraments.*

Now this *company of People with their Miniſter*, may be conſidered either as *going on to perfection* and further *reformation*, or thinking themſelves *perfect* (as to order) either as *living in the uſe of all the Ordinances of God regularly adminiſtred*, or as *living without ſome Ordinances*, or having them ſo *unduly adminiſtred*, as may offer juſt cauſe of doubting to ſome Chriſtians whether they may communicate with them, yea or no. Their Miniſter may either be *able and faithful*, or *ignorant, unfaithful and ſottiſh*. We do believe, that from ſuch a Church as this, furniſhed with a duly ſent, able, painful Miniſter, regularly adminiſtring the Ordinances of Chriſt, ſo as people may communicate with them without ſin, and preſſing forward to that perfection in order which in all things they have not attained, Chriſtians as before united to them, may not ſeparate without ſin. And this is that indeed which ſome years ſince ſome *Presbyterians* reflected upon our *Brethren* of the *Congregational perſwaſion* for; and theſe were thoſe *Parochial Churches* which they contended for as true Churches.

2. There is yet a more *perfect Notion of a Particular Church*, considered as *perfectly Organized*, and furnished with all its *Officers*, and walking in all points of *Gospel-Order*: Such particular Churches were in many Parochial Societies in *England*; and there is no doubt but such *Parochial Churches were true Churches*, from which Separation was sinful, How far further any *Presbyterians* avowed *Parochial Churches true Churches*, or upon what grounds, I am yet to learn. For to think a company of People, living within the bounds of a Parish, are therefore a Church, because they make *a Parochial Society*, is too ridiculous for any man of worth ever to assert. Mr. *Crofton*, who hath carried this business as high as any, tells us downright, *That Parochiality is but a convenient Circumstance, a separable Adjunct, which may be, and not be, and the Church still the same. The Church was before Parishes were known in the world*, &c. And again, *p.* 265. *These are only Circumstances of Order.* The Reason therefore why our Brethren have asserted some *Parochial Societies* true Churches, is, because there were in some of them a People visibly professing a Subjection to the Gospel of Christ, who had a godly able Minister either at first *Elected by them*, or to whom they *had after freely submitted* to walk with him according to the Rules of Order prescribed in the Gospel, in the Fellowship of all Gods Ordinances; and of this Concession, *Sir*, what this Author can make, I do not understand.

Saints Care for Church-Communion, *p.* 264.

But I must not omit what he taketh notice of *p.* 9. Where he saith, "*That a few of the Higher Form of* Presbyterians, "*of late being somewhat inclined in the Point to* Independency, "*would maintain, that because the Conditions of our Communi-* "*on require some things which they think unlawful, or inconve-* "*nient, they do lawfully absent themselves from our publick Wor-* "*ship; though I must needs note that I cannot discern how they are* "*able to serve themselves of that Plea; as to the things wherein* "*they acknowledge they can communicate with us, especially now* "*since Liberty is permitted them to reserve themselves in such other* "*things as they scruple at.*

1. I cannot but obſerve how odiouſly and diminutively our Author propounds this moſt important Conſideration. 1. *Some.* 2. *Thoſe of the Higher Form.* 3. *Theſe in that Point inclined to* Independency. 4. *Would maintain.* 5. *Which they think unlawful.* 6. *Or inconvenient.* 7. *They ſcruple at.*

They judge the Terms of their *Communion* not *inconvenient* only, but abſolutely *unlawful*, they do not *ſcruple*, but have a *moral certainty* of it, and are ready to argue it. *Not ſome*, but *all* of them that I know of, do believe, *they cannot have communion with any Church, which hath made ſuch terms of her Communion, as Chriſtians cannot ſubmit to* (to the beſt of their Judgments) *without ſinning againſt God.*

2. Nor is this ſuch a *ſlight Objection.* 'Tis the very Argument by which we juſtifie our ſeparation from the *Church of Rome*; and truly ſay, that the *Church of* Rome *hath by this made the Schiſm* not *Ours*, but *Hers.* They have been told, that Mr. *Chillingworth* inſiſts on this in his Anſwer, *p.* 16. and Mr. *Hales* (whom this Author quotes with great honour) in his Treatiſe of *Schiſm*, p. 8. and that Mr. *Hales* concludes well;

> "*That to load Publick Forms with private Fancies upon* "*which men differ, is a moſt ſoveraign way to perpetu-*"*ate Schiſm to the worlds end.*

So as this is no new Argument, by the ſame Weapon by which our Brethren defend their *Separation from* Rome, we defend our *Seceſſion* in ſome *Ordinances* from them; and the Caſe is the ſame. They judge the *Romiſh Terms unlawful*; we judge *theirs ſo.* It is not to be expected the Adverſaries ſhould alſo ſo judge.

Who they are who ſeparate from them, *where they can have Communion with them*, I do not know. *Presbyterians* I believe will not ſcruple to hear able Miniſters amongſt them, to preach (as they have occaſion) nor poſſibly ſometimes to hear them *read Common Prayer*, but will be ready to go with them as far as they can: But if this Author expects they ſhould *keep*

such Communion with them as to live without all the other Ordinances of God in which they cannot communicate with them, he may as well expect from them a *Disobedience to any other piece of the Law of God:* which, I hope, will be difficult to obtain of them, in gratification to his humour, or affrightment at the *Bug bear* words of *Schism* and *Separation*; the sound of which signifies nothing more than the confidence of the Trumpeters.

After this, *Sir*, you will not expect from me any Reply to the Answers he wittily makes to the two Objections which none but himself would have made. You see we have something else to say to avoid the Charge of Schism.

When he hath answered the *Papists* Clamour against all *Protestants*, we will make use of his very Answers, to defend our selves against these idle Criminations.

Nor (*Sir*) do I intend to be so idle as to spend any time upon what he saith, *Sect.* 2. *Prop.* 2. What *Presbyterian* (I wonder) *ever said that the Scope of His Majesties Declaration* was to make *our Meetings more lawful (if he means as to the Law of God) than they were before? or to approve them as good?* Yet to prove the contrary, this *Gentleman* spends no less than *five Pages*—*Mactus sit Virtute sua*; If he means *lawful as to the Laws of men*, whether Meetings as to that be not made more lawful by it, is proper for their Enquiry, who are concerned to know the *Inherent Rights* to the *Crown* of *England*, or the *Priviledges annexed to it* by the Statute 1 *Eliz.* 1. the Extent of His *Majesties Supremacy in things Ecclesiastical*, and the meaning of that Clause in the last *Act against Conventicles*, which reserves all such *Power to His Majesty*, not only *as far as any of His Predecessors did, but also as far as they might or ought to have exercised it.*

If the *Presbyterians* had not thought *Meetings* not only *lawful*, but *necessary* by the Law of God, they had certainly never exposed themselves, for the enjoyment of them, now for ten years, not only to all manner of *Reviling* and *Reproach*, that the Tongues or Pens of men could give them; but also to *Enditements*, *Writs de Excom. capiendo*, *Banishment*, *Imprisonment*, *Spoyling of their Goods*, *being driven from their Habitations*,

Live-

Livelihoods, &c. And while they had such apprehension of the thing, whether they were Legitimated by an *Act of Parliament*, could come into no enquiry: whether they are by His *Majesties Declaration* made more *lawful* or no, they cannot determine; they are sure of this, they are by it made more *peaceable*, more *free from the effects of the Malice* of men, less *penal* to those who judge themselves obliged in conscience under present Circumstances to them. For all which, they see reason, First, *To bow their knees to the God of Heaven, who hath put such a thing into the Kings Heart*; and then, unto their *Soveraign*, in all Thankfulness and Allegiance, who hath considered the Sufferings and Oppressions of His poor and distressed Subjects, and given them some Relief.

CHAP.

CHAP. II.

Containing an Answer to what the Author hath from the 19. Pag. *to the end of his Book, in which he undertakes to prove,* That the Inconveniencies of such Meetings, especially by the *Presbyterians*, are likely to be very great and sad, and such as may justly affright them from making the Experiment.

WHen we have maintained the *Necessity* of *such distinct Congregations*, if *we our selves* will be found obedient to the *Command of God*, requiring us to *Preach* and *Baptize*, to *fulfil our Ministry*, &c. And *for our people*, if they will *enjoy all the Ordinances* of God, in such a manner as their *Consciences* tell them *God will be worshipped in*, if they in Worship *will be accepted*; and that this *necessity* is not feigned by us, but *imposed* upon us, by those who have for things which themselves judge but *indifferent*, and we apprehend, and are ready to prove to them to be *unlawful*, shut us out of their *Communion*, unless we will have it with the perpetual rebuke of our Consciences, for presumptuous sinning against the Lord. The consideration of *Inconveniences* must be impertinent, which can give no check to Duty, whatever they may do to liberty; yet let us *ex abundanti*, attend to our Authors *Politicks*, now we have done with his Divinity.

His first pretended Inconvenience respects the *Sectaries*: We shall *allow also their Meetings*, *condemn our own former Principles*,

Principles, proclaim to the World, *That interest lay at the bottom of all our former Disputes against them*, for *gathering Churches* and *Separation*; our new Congregations will look like *Independent Apes*; others *are Independents by choice*, *we shall make our selves so by necessity*, and *that necessity such as we wilfully throw our selves into, against all the light of Presbyterian, Conscience, Prudence, Interest, by a needless, sinful, scandalous, mischievous Separation*; *if we think to help our selves by owning Parochial Churches, true Churches, many of the Independents do the same, this aggravates the guilt*; *why then do we separate? especially, when the reason for Separation is much abated, we may omit what we like not, and yet keep our seats and fellowship with them.*

To all which, *Sir*, the Answer is not difficult.

1. It would be enquired, upon what grounds we are now so much in the *Authors* favour, to be distinguished from *Sectaries*, who all along for these ten years, both in their Pulpits, and in their Books, have been represented to the World, not only as *Sectaries*, but as the *worst and vilest of them*, and accordingly have been treated; was not Mr. *Calamy*, Mr. *Baxter*, Dr. *Manton*, and many others in their Gaols, as well as *Independents* and *Quakers*? yea, what *Presbyterian* of any note, hath not been thus treated by them? and they were beholden to His *Majesty*, and the uprightness of our *Judges*, that they were there no longer.

2. Again, we take *Arminians* to be Sectaries, and those who *deny Original sin*, and the *Imputation of Christs righteousness*, and other great Points, directly contrary to what hath been ever thought the *Doctrine of the Church of England*, to be also *notorious Sectaries*, and far more to be avoided, than those who only scruple *Infant Baptism*, or think the *Government of the Church to be in the People*. If this Author could but shew us how we should also avoid these, and keep our Parochial Communion, he would say something.

3. How far we allow *Parochial Societies to be true Churches*,

Sir,

Sir, I have said before; what separation we shall make from these, more than the meeting of some people in a place in *Broad-street*, is a *Separation* from those who *meet* in the publick Church in *Alhallowes*, while both worship the same God, by the same acts of worship; and though they may have some different rites, yet refuse not occasional Communion one with another, it concerns this Author next to tell us.

4. Besides, *Sir*, doth it not seem ridiculous to you, that this Author should think the case the same, as when the *Presbyterians* so much blamed their *Congregational Brethren* for their *Separation*; the people then either had, or might have had, a *godly able Minister*, and been by him received to a fellowship in all Ordinances, without any terms, which they could so much as have pretended sinful: If their Minister had been *sottish in his Life, or corrupt in his Doctrines*, there was an open and quick way, by complaining, and proving it, to quit themselves of him.

Is this the case now, *Sir?*

5. It is true, we are made *Independents* by necessity, yet not *Independents* neither (which indeed was but a nick-name given to others) whilst we acknowledge, both a dependency upon Christ, and upon all our Churches, being ready to hear them, and to be subject unto their judgments in the Lord; but more like them in practice in some things, than we would have been; we indeed may only *Baptize* and give the *Supper* to those of our own Congregations, but we say we have authority further from God, when it shall please His Majesty to give us leave to exercise it in his Dominions; but that we have thrown our selves into this necessity against Presbyterian *light*, *conscience*, *prudence* and *interest*, is both a malitious and nonsensical imputation.

6. That many of our *Congregational Brethren*, do own some *Parochial Societies* for *true Churches*, is truth, and I know no *Presbyterian* does more, or can, if he applies the *notion of a Church* unto them: And it is as true, that there are many of those

Brethren,

Brethren, men of as much *Learning*, *Piety*, and *true Worth*, as *England* hath any; ſo as we need not fear to call thoſe (whom we believe Chriſt is not aſhamed to call) Brethren, or to joyn with them, in what truth is commonly acknowledged betwixt us; but that we may not meet in a diſtinct Congregation from other Churches, which we own as true Churches, is news; as alſo, that we may not in ſome *Ordinances*, withdraw our *Communion* from thoſe we acknowledge *true Churches*. Have not our Brethren ſeparated *from the Church of Rome*? Will they in all Ordinances have Communion with them? Yet many of them do own the *Church of Rome*, *Sir*, (you know) as a *true Church*. Some of them tell us, *ſhe differs from us in no fundamentals*; when they have reconciled themſelves to theſe Aſſertions of their own, they will be able to ſee what Anſwer we may give them alſo: Nor hath the Church of *Rome* been aſſerted *a true Church* (as they know) by ſome inconſiderable perſons, but by ſome of their moſt principal *Fathers*, whom I am not willing to name, until I ſee they have the confidence to deny it. If they may ſeparate from a Church which they yet own *as true*, and it may be their duty to do ſo, then ſurely we may do ſo to.

7. But this *Author* tells us, *the reaſon of our Separation is abated*, becauſe liberty is (*by His Majeſties Declaration*, I ſuppoſe he means) *allowed us to omit what we like not, and yet keep our Seats and Fellowſhip*. This will be worth our conſideration, when he hath alſo ſhewed us where God hath allowed us a liberty to live all our life-time, without the *Sacraments* and other *Ordinances* which he hath enjoyn'd us, and in which (while they ſtick to their preſent modes of Adminiſtration) we cannot joyn with them: They ſhould conſider that the *Declaration requires of them exact Conformity*; and indeed it is but reaſonable, that thoſe who *will conform*, ſhould be *exact* in doing of it, and while they are ſo, though we judge them not, yet we cannot joyn with them.

Our Author's next Head of *Inconvenience*, is ſome of our Brethrens ſenſe of *Toleration*; and here he thinks he ſmites us *hip*

and *thigh*, telling us of the *vehement zeal of our Brethren against it*; of our Brethrens Arguments against it: 1. *From the League and Covenant*; *from the mischievous Consequences* of it. He tells us of the *Warmth* of Mr. *Edwards*, the *Fears* of the *London Ministers*, the *particular Sentiments* of Mr. *Trap*; he suggests the *fear of Popery*; he tells us, that *Papists are with difficulty enough restrained and kept in compass by the severest Laws*: He minds *us how Factions and Divisions amongst our selves have betrayed us to the Romans*, to *Vortigerne*, to the *Normans*. He tells us, *What hath been may be*; he would have us *take heed, That the* Pope *come not in upon the* Puritans *back*; he would have us remember, our strength lyes not in *Number*, but *Union*; he tells us, *They are watching, &c.* and thus runs on without any thing more argumentative, unto the end of his Book.

1. That Mr. *Edwards* was a *good man* we believe, that he was a *warm man* we know; but (as all over-warm men are) subject to like passions with others, we apprehend much the same difference betwixt Mr. *Edwards* and his Brethren, as betwixt *Luther* and *Calvin*; he in his warmth spake ill enough of those, who yet would own him as an eminent servant of God, and only wish'd that he would have used his zeal more against his own passions, and the professed enemies of the Gospel, which he used against some whom we believe the true servants of the same God he served. We believe Mr. *Trap* a good man, a *learned and a witty man*; but neither are sworn into the sense of Mr. *Edwards*, or Mr. *Trap*.

2. But what is it, that Mr. *Edwards*, Mr. *Trap*, and the *London Ministers* were so zealous against? Our Author tells us, *p.* 22. *A general Toleracton*. It is a thousand to one, but had he askt all the valuable *Presbyterians*, *Independents* (and it may be *Anabaptists* to) in *England* this day, they would have declared their sense against it too. Have they any where pleaded for a *General Toleration*? To tell you my mind freely, *Sir*, I do not think the Magistrate can without guilt tolerate.

1. Any, *in any open place under his power, to deny, or reprobate,*

or

or blaſpheme the God whom he owneth. I believe the very *light* of *Nature* directs him the contrary.

2. Nor do I think, *That he can without guilt tolerate the publick Exerciſe of Idolatry.* The Scripture, I think, is ſo evident in this Point, as no modeſt man can deny it: But is there no difference betwixt a Toleration of *Blaſphemy* and *Idolatry*, and a *Toleration* of perſons differing in ſome other Sentiments in Religion? Hath His *Majeſty* ſo much as tolerated the *Papiſts* any *publick Exercise of their Religion*, whom yet the Author of the *Weights and Meaſures* (as you know, *Sir*) will not allow to be *Idolaters* (whatever all Proteſtant Writers heretofore have aſſerted?) and certainly he much leſs intends to allow perſons openly to *Deny* or to *Revile* that God whom he ſerveth.

3. For other *Diſſenters*: Are not thoſe who diſſent in *Doctrine*, the higheſt form of *Diſſenters*, and leaſt to be tolerated, eſpecially where they diſſent, and publiſh their diſſent in the moſt momentous matters of faith? Have our Brethren no ſuch amongſt them? By what Rule of God's Word is His *Majeſty* reſtrained from tolerating perſons, that *cannot hear the Common Prayer, take the Sacrament Kneeling, wear the Surplice*, have their children in Baptiſm *ſigned with the Croſs*; and the *Church of England* not reſtrained from tolerating men publickly to preach againſt *the Imputed Righteouſneſs of Chriſt*, againſt *Election of Grace*, againſt *Original Sin*, for a power in man to *believe, repent, do actions ſpiritually good*; and an hundred Propoſitions more of like import. They may it ſeems tolerate any thing; yea, and give *Livings, Preferments*, &c. to the perſons ſo tolerated, but His *Majeſty* may not.

4. Have the *Presbyterians* any where ſaid, they would have none *tolerated that did but the breadth of a nail diſſent from them?* I hardly think any ſuch rigid expreſſion of theirs can be ſhewn; if it can, I am ſure it is not to be juſtified by any *Proteſtant Principles*, which (as I ſaid in the beginning) diſobliging any from the brutiſh, blind obedience of Papiſts, allows every perſon a liberty of *proving all things, that he may hold faſt that*

which is good, and oblige every man, *as he believes, so to speak*, and *so to walk*, which also take away all pretences of *infallibility* from any *single person*, or *collective bodies*; which being taken away, upon what pretence any can smite his fellow servant, for his dissent from him in things of Religion, I am yet to learn. If the Magistrate will not allow such dissenters, publick Profits, Dignities, or Places (to which others can lay claim) he may (for ought I know) *with his own do what he pleaseth*.

5. For the *League and Covenant*, our Author knows how *Penal* it is made to acknowledge any *obligatory Vertue* in it; nor ever did it in any pretence oblige further than to an acting in *mens Stations*, and how it should oblige the *Presbyterians* in this Point against *Schism*, till our Author hath proved these Meetings *Schismatical*, will lye upon this *Author*, by his next, to inform us. If the *Presbyterians* are worthy to have that thrown in their teeth, yet surely it should be done by other hands than such as have *subscribed* to a *Declaration*, That it was *of it self an unlawful Oath*, and *neither bound them nor any others*. The *Presbyterians* think, if they had never known the *Covenant*, they had been obliged in their Places against *Schism*; but that in these Meetings there is any thing the Scripture calls so, they are yet to be instructed.

6. He indeavours to fright us with a Prospect of the *Consequences of our use of this Liberty*: But, *Sir*, in matter of Duty, we are to leave issues unto God; we do not think our selves upon His Majesties *Indulgence*, at liberty whether we will feed our Flocks or no, but under an indispensable duty to do it, and must therefore trust God with consequences. Besides, when we come to weigh consequences, we must weigh on both sides.

7. To such a pass had our eager Churchmen brought it, that there was no *medium* between what our Author calls *Toleration*, (he might if he pleased have called it *Indulgence*) and a most *dreadful* and *unjustifiable persecution*. They had made the terms of their Communion such, as what the *sword of Jehu* would not reach, the *sword of Elisha should*; they would be sure to

shut

ſhut out all that were not whole-footed with them: what numbers were excluded, both of Miniſters and others, now will be ſeen. The queſtion is, *Whether it would have been more acceptable to God*, to have ſuch a number of his *faithful ſervants baniſhed, impriſoned, ruined in their Eſtates, for no other cauſe than that in the Worſhip of God, they durſt not do that which they judged ſinful, and the mouths of ſo many able painful Miniſters ſtopped:* Or, *to grant this Indulgence*, which it hath pleaſed His Majeſty to grant, which indeed may give ſome few men advantage to vent ſome Errors, but none of an higher nature, nor more falſe, than are daily vented by thoſe under the *Eſtabliſhment*, without the leaſt controul.

8. As to the Authors *Fear of Popery*, I wiſh he and his Friends were in earneſt. We have now lived ten years ſince the *Eccleſiaſtical Courts* were reſtored, and in which time we have ſeen enough *Proteſtants Preſented, Indicted, Excommunicated, Impriſoned*, &c. for *not coming to their Pariſh-Church*, and the Penalties of the *Statutes* (never deſign'd againſt but Papiſts) executed upon *Proteſtants*, to the utmoſt degree of Rigour, and that by this Authors Friends and Party (if he doth not diſguiſe himſelf.) Can any bring tidings of ten *Papiſts* in theſe ten years that have been proſecuted by thoſe *Penal Statutes*, or by thoſe Courts, the ſuſpenſion of which is now pretended to create all theſe fears in theſe good men? How often have we heard it from theſe men upon whom ſuch a Fit of Zeal againſt Popery is come, *That the Papiſts are the Kings beſt Subjects: That what they do is out of Conſcience; but what the Puritans or Fanaticks do, is out of Faction: That they had rather be Papiſts than Fanaticks*, &c. with a great deal more ſuch ſtuff. Have the *Papiſts* any further liberty granted by His Majeſty, than what the Complainants themſelves have all this while given them? only what they enjoyed all this while by theſe mens favour, they now enjoy by His Majeſties Act of Grace.

9. What then is the buſineſs? Is the Author afraid the Sectaries ſhould, upon this Liberty, turn *Papiſts*? He delivers the

the *Presbyterians* from this Jealousie, *p.* 34. *My Brethren* (he saith) *I know you hate Popery in your hearts*. If so, surely His *Majesty* hath taken one effectual course against it, by opening a *thousand mouths* more against it, which were stopt, or at least might speak but to three or four at a time. And for men of other Perswasions, for one that hath passed from the Tents of the *Non-Conformists* to *Rome*, I will undertake to produce him *five*, that have passed from the Congregations of his Friends. Bishop *Goodman*, *Vane*, *Crashaw*, *Normanton*, &c. were no *Sectaries* or *Non conformists* in their times. Every *Arminian* is at least five steps nearer a *Papist*, than a *Calvinist*, of which sort 'tis well known most of the *Non-Conformists* are. So that if the Pope come in, there's no great fear of his coming upon the *Puritanes* back, who neither agrees with him in *Doctrine*, *Worship* or *Discipline*.

10. *Tacitus* and others who have informed our Author, that our *Divisions* betrayed us to the *Romans*, *Vortigerne*, and the *Norman* Conquerour, never told him, that these Divisions were *Divisions in Religion*, people meeting together in distinct places, as not agreeing in all the Rites of Worship. Factions in the Nobility have indeed often produced such effects; but surely such Differences in Religion may consist with *Brotherly Affection* enough, and will do so, assoon as men can but understand they are not *infallible*, and that there's the same length *backward* and *forward* betwixt their *Brother* and *them*. 'Tis the humour of making all conform to my humour, which shews a necessity of a *Pope*, that is an *Infallible Judge*; upon whose *Determination* I must be *fooled* to believe I may more lawfully *burn my Brother*, *for not agreeing with me*, than *he may burn me for not agreeing with him*.

11. I will shut up all, *Sir*, with one Reflection more. *If Separation*, that is, *Meeting in Separate Congregations*, or *refusing Communion with other Churches which I own to be true Churches*, be *indeed such a Sin*, what Opinion do you think the late Bishop of *Durham*, and Dr. *Martin*, and some others had of the *Protestant* Church in *France*, who

See Dr. *Martin's* Letters Printed.

who during their Exile, *refuſed all Communion with thoſe Churches.* Or how did ſome others in the late times do the like in *England*, and keep their Separate Congregations, and that with no ſmall defiance to the *Parochial Churches* in *London* at that time. If they could ſatisfie their Conſcience in making uſe of the Liberty granted by *Oliver*, ſurely we may ſatisfie ours in making uſe of what is indulged us by our *Lawful Soverain.*

I am affraid, *Sir*, I have tired you; if I have not, yet I am ſure I have tired my ſelf. If this Author had favoured me with his Notion of *A true particular Church*; and of *Schiſm* or *Sinfull Separation*, he had eaſed me of much trouble; but that was not for his *Intereſt.* I ſhall add no more, *Sir*, but that I am

Yours, &c.

FINIS.